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EXTRACTS OF SPEECHES,

DELIVERED AT THE LATE ANNIVERSARIES.

(*Continued.*)

UNITED DOMESTIC MISSIONARY SOCIETY.

REV. MR. BRECKENRIDGE, OF KENTUCKY.

This gentleman in seconding a vote of thanks for aid which the executive committee had promised to the public churches at the west,

Said that he had lately been struck with the fact, that the community were disposed too much to put apart, in their views and efforts, the Foreign and Domestic missions of the church. They were in truth, *one service*, and of much more equal trials and claims than was perhaps commonly supposed. Among the Christians of the day, he had observed, that there was a sentiment of romance and high chivalry of a spiritual kind, associated with the foreign service, which was not associated with the service of the church at home. This was in part deserved. The foreign service was a glorious work. God forbid, he said, that he should attempt to underrate it. It was the very spirit of Him whose last act on earth, was to organize a missionary corps. Blessed and honoured as the Society had been, with the presence of missionaries from India and the Sandwich islands, he would not, he dare not before God, disesteem, or refuse fully to appreciate a service, in which these dear Brethren had been so devotedly employed. They carried in their persons "the marks of the Lord Jesus," burnt upon them by southern suns, and furrowed in their forms, by malignant skies. But yet, he said, the service at home ought not to be disregarded, or degraded in the scale of moral enterprise. While the church at home had its corruptions, and many ministers of the gospel lived in undenying ease, the true home-missionary was a man of holy chivalry, and great self-sacrifice for the cause of Jesus Christ. They are indeed, inseparable from each other. Each department was as necessary to the other, as the arteries and veins of the human body were reciprocally to each other. He then adverted to the sufferings and services of western missionaries in general, and especially of a way-worn veteran whom he had left behind him, feebly struggling between life and death, under disease and penury incurred in the service of the western mission.

The other leading thought on which Mr. B. dwelt, was, "the importance," as he expressed it, "of tenure, as well as conquest, in the missionary efforts of the church."

The appropriation of funds made by the Society to aid feeble churches to support the ministry, and the plan involved in this arrangement to give as much permanence as possible to the labours of the missionaries were, he thought, peculiarly felicitous.—He said it was remarkable, how transient the habitation of the gospel had been in most of the countries to which it had been preached. There was scarcely a land from Jerusalem either way round the globe, to which the Christian religion had not penetrated.—But she had been rather a flying visiter than an *abiding inmate*. She had fled from land to land, and from continent to continent, a despised and persecuted stranger, of whom the world was not worthy; and it would be almost inferred by one ignorant of her fine genius, that to give her to one nation, was to withdraw her from another. He thought Christians should seek to make their missionary impression *permanent*. The ramparts of the gospel should be enduring like the rock on which they rested. He thought the plan of the Society's operations in the west was adapted, under God, to effect this end.

He closed with urging that the Domestic and Foreign work should go onward in sacred sympathy and co-operation. It was *one* work, for one sake, and under one common Lord. He expressed the most full and fervid assurance, that the cause would prosper, and he hailed in prospect the glorious day, when the advance guard of the two missionary hosts, pressing their conquests westward, and pressing them eastward, should meet face to face on Bhering's Straits, and having girt the globe in triumph, unitedly swell the common shout of victory.

AMERICAN MELIORATION SOCIETY.

DR. PROUDFIT.

The missionary feature of our age may justly be pronounced the distinguishing glory of our age, and it is no doubt, our highest honour as individuals, in whatever sphere we move, to aim by our voice, or example, or influence, or the devotion of our worldly substance, at promoting the more general extension of the mediatorial reign; and I think it is highly probable that in future generations, the heathen, evangelized through our instrumentality, will mention the names of those who are liberal in patronizing our benevolent institutions with the same veneration with which we usually mention the names of a Luther, or Knox, or Cranmer, or Calvin, the honoured instruments of the ever-memorable reformation. Perhaps there is no instance in which the Christian becomes so nearly assimilated to the Lord Jesus Christ, our illustrious prototype; in which the Soldier of the Cross treads so exactly in the footsteps of the "Captain of his salvation," as when he contributes, without the prospect of earthly reward, his time, and strength, and property, for advancing the spiritual interests of others. In those generous, disinterested acts of benevolence, there is a faint, altho' infinitely imperfect, imitation of the example of Him who *although rich, yet for our sakes became poor;* and died upon the cross for the redemption of sinful, helpless man.

But, Mr. President, although all missionary meetings are to me the source of no ordinary pleasure, yet on the present occasion I feel emotions altogether novel in their nature;—I feel an expansion of soul;—I had almost said an enthusiasm which I do not recollect ever to have agitated my bosom on any similar occasion. The moment that I rise before a Society formed for contributing to the benefit of the Jews I fancy myself to be standing on *consecrated* ground;—on ground *hallowed* by the feet of patriarchs, and prophets, and apostles. When I rise to lift up my feeble voice for meliorating the condition of this once eminently favoured, but long afflicted portion of the human family, my zeal is enkindled by the consideration that Abraham, *the father* of all of us *who are faithful*, was a Jew; that Isaiah, who foretold with such lustre of evidence, and rapture of soul, and elevation of style, "the sufferings of Christ, and the glory that should follow," was a Jew; that Paul, who travelled with an angel's promptiude and almost an angel's ardour, from region to region, preaching to our Gentile progenitors the "unsearchable riches of the Saviour," was a Jew; but above all, I am necessarily solemnized, and awed, and melted, and even transported by the consideration that Jesus of Nazareth, the friend of sinners and the Saviour of the world, was a Jew. Mr. President, who within these walls does not find his bosom begin imperceptibly to swell with more than ordinary emotions when he realizes that from Abraham, and Isaac, and Jacob, for the benefit of whose offspring we have this evening convened, "according to the flesh, Christ came who is over all, God blessed forever;" our pardon in guilt, our solace in sorrow, our glory in reproach, our life in death, and our portion and joy throughout eternal ages; in short, through the veil of "whose flesh, rent in twain by the lightnings of his father's wrath, the light of immortality and life" has beamed, and is still beaming on our benighted, miserable world. Where, in the vast, immeasurable range of Christian privileges or prospects, can we turn our eyes without feeling our obligation to this branch of the human kind, and a fresh, growing solicitude for their welfare? If we read the predictions of the Old Testament, all that was written relative to the advent of the JUST ONE, his sufferings, his sacrifice, his death for the abolition of our death, his resurrection, his ascension as our forerunner, and advocate, and the admission of us Gentiles to the immunities of the visible church, we must recollect that all these prophecies were inscribed by the Holy Ghost, directing a Jewish hand with a Jewish pen; and when we turn over to the brighter pages of the New Testament, to the Gospels and Epistles, and read that in "the fulness of time," the Saviour was born, and announced by a messenger from heaven to the Shepherds of Bethlehem; "that he spake as man never spake," that he lived as man never lived;—that he bled in the garden, that he hung upon the Cross, that he rose the third day, answerably to the types which had foreshadowed him; that he often appeared to his Apostles, confirming their faith by familiar exhibitions of his "hands, and his side, and his feet;" and that he was actually seen ascending to the highest heavens, consecrating every step of the way by the sprinkling of his own blood, and leaving it open for our entrance; in reading all these inspired, infinitely interesting records, we must recollect that every line of these pages was indicted by a Jewish pen, in a Jewish land, directed unerringly by the same "Spirit of God and of Glory."

With all these realities rushing upon his imagination, who can sit in a Society which contemplates the melioration of their miseries, without feeling a measure of transport? In offering our contributions to other kindred institutions, we may be impelled by various considerations, by motives of philanthrophy to their objects as our fellow-creatures, as children of the same father, as members of the same great family, and then the measure of our offerings may be regulated by the degrees of our sympathy. But when the "thousands of Israel" are the objects whom we have associated to relieve, it ceases to be regarded merely as a matter of convenience or choice. We are imperiously obligated to give, and to give liberally. We cannot realize our privileges as Christians and refuse to communicate, or even be reluctant or sparing in our communications for their relief. We are their debtors beyond the powers of Arithmetic to calculate. Every ray of heavenly light which is this evening irradiating the Gentile Churches in every corner of the globe, shines upon them through a Jewish medium, through holy men of their tribes, speaking or writing as they "were moved by the Holy Ghost."

Besides, Mr. President, the Jews, in the days of their spiritual prosperity and glory, were not unconcerned spectators of our deplorable condition when we sat covered with the clouds of mental and moral darkness. See with what ecstasies of joy a Jewish prophet looked forward through a series of successive ages, and hailed the approach of that period when the light of life, long imprisoned within the boundaries of Palestine, should burst forth and shed its radiance upon the benighted nations. "It is a small thing that thou shouldest be my servant to raise up the tribes of Jacob, or gather together the dispersed of Israel; I will also give thee for a light to lighten the Gentiles, and to be for salvation to the ends of the earth." Half his joys in the fruition of his spiritual mercies, was apparently derived from the consideration that they were hereafter to be diffused more indiscriminately, and participated in common by all the nations of men. Again he predicts, and seemingly exults as he writes down the predictions, "it shall come to pass in the last days, that the mountain of the Lord's house shall be established on the top of the mountains, and be exalted above the hills, and all nations shall flow unto it."

Contemplate the exertions of a single apostle of the Jews, in his solicitude for promoting the salvation of the Gentile nations;—witness his "perils by sea and by land:" his labours and "watchings and fastings;" see him tossed fourteen days on the tempestuous deep along the coasts of Asia, without the light "of sun or stars;" see him again scourged unrelentingly by the mob of Philippi, and "fastened in the stocks," and consigned, with Silas, "to the inner prison;" see him afterwards a prisoner at Rome, or standing in chains before the tribunal of the imperious Agrippa, and there pointed at by the finger of scorn, or reviled as a *babbler* by the self-confident, supercilious philosophers of Corinth; at Ephesus, expostulating with the deluded worshippers of the Goddess Diana; and why, Mr. President, did he encounter, with such submission, these complicated perils, and insults, and toils; why did he submit to poverty thus abject, and privations thus repeated, and painful, and unparalleled in the history of any other man? These interrogatories are answered by himself in his epistle to the Ephesian Church. "I, Paul, the prisoner of Jesus Christ for you GENTILES; as ye have heard of the dispensation of the grace of God, which is given me to youward, how that by revelation he made known to me the mystery which in other ages was not made known to the sons of men, that the Gentiles should be fellow heirs and of the same body, and partakers of his promise in Christ by the gospel." He appeared to contemplate, unappalled, the majesty of tribunals, and the horrors of the dungeon, and even the terrors of flames, could he only enjoy an opportunity of "preaching among the GENTILES the unsearchable riches of Christ," and through his reproach be instrumental in bringing them "to glory, and honour, and immortality;" and should we hereafter meet in the regions of the blessed, any of our great ancestors who then lived in France or Spain, or Britain, or Holland, they will probably point to Saul of Tarsus, as the instrument of their elevation; they will acknowledge that to the labour of this Jew they were indebted, under God the sanctifier, for their seat with the Mediator on his throne, and for their diadems of victory and glory.

Therefore, Mr. President, whatever diversity of opinion may be entertained relative to our obligations for supporting other charitable institutions, with respect to the "dispersed of Israel" there can be but one sentiment and voice. The moment that we begin to feel a degree of apathy in our exertions for their benefit, let our zeal be rekindled by the consideration that it is the offspring of Abraham, the kindred of Isaiah, of Paul, and above all, the kindred of the Saviour of the world, "according to the flesh," whose spiritual delusions we profess to pity, and whose conversion we have associated to promote if the Society which was designed for their relief should be neglected: nay, if it is not fostered by our warmest wishes, our most fervent prayers, our liberal contributions, our united, unceasing exertions, such neglect must be fastened as a stain upon the character of the Gentile Churches, which, amidst all the generations of time, can never be washed out.

MR. E. WOLFF, A CONVERTED JEW.

I congratulate you, and my Hebrew Christian brethren in your success, in procuring a suitable tract of land for establishing in modern times, the first Hebrew Christian settlement. I am confident that both the Hebrew converts, on either side of the ocean, and your Auxiliary Societies throughout the union, will be highly delighted in seeing at last this desideratum supplied.

At the eve of establishing such a community, it might not be amiss to say a few words to those who would rather favour the plan of amalgamating the Jews. Can you indeed expect that the great spiritual and temporal advantages which will be obtained in a community, would be equally the result of the plan proposed by you? Your method has been tried but to little effect. How small was the success of the great labours of the pious and zealous Callenberg! Nor have the endeavours of the London Society been crowned with greater success. After nearly twenty years' zealous and unwearied exertions of that Society, composed of some of the first men of rank, piety, and benevolence, with an annual income of from five to fifty thousand dollars, we can see comparatively but little fruit. What is the cause of all the disappointment? Where is the defect? Are the good and disinterested men, devoted to the cause, to be blamed? No: God forbid! Their praise is in all the churches, and their reward will follow their labours. They have done indeed all they *could* do. They have tried to convince the Jews of the truthh of Christianity, and then to amalgamate them. But this is *insufficient* to remove the difficulty. A settlement is necessary to receive the Jews as soon as they come for instruction, and where they may continue after their conversion. It was not in their power, nor is it in the power of all Europe, to form such a settlement.

It was reserved as the high privilege of this blessed country, an asylum of the honest and industrious of all nations. If an uncommon measure of love, zeal, and compassion to the Jews, and a thorough knowledge of their national character, together with their prejudices and objections against Christianity, are indispensable requisites in one who undertakes to lead them to Christ, no one will deny that teachers of their own nation are most likely to be eminently useful. The brethren, Frey, Marc, Joseph Wolff, and others, are teachers and Missionaries, whose peculiar qualifications are universally acknowledged. Yet, how small has been their success when compared with their indefatigable and persevering labours. This also was owing to the want of a settlement. For the usefulness of missionaries can in some respects, only be temporary and inconsiderable; while teachers, settled in a community, would be a permanent source of instruction to religious inquirers. Since religious instruction is still necessary to those who have become members of the church, proselytes living in a community will continue to derive, after their baptism, the same peculiar advantages from the instruction, exhortation and conversation, of their more enlightened brethren. Those who would feel themselves called to become missionaries to the Jews, would, in a community, find uncommon opportunities to prepare themselves for that important work. But these advantbges will, by far, be exceeded by the bright example which, we hope, such a community will exhibit. There the proselytes will find every inducement to live up to their profession, united by the ties of fraternal love; regulations dictated by a truly apostolic spirit will deliver them from the fears of temporal wants and distress, the great obstcales to the public or social spirit, and too often the excuse of selfishness and self-love; and so we trust, that in a pious community, self-love will expire in social love, every one seeking not his own but his neighbour's wealth. What benefits equal to these can you offer us by your plan of amalgamation? None. Every one would work for himself, exposed to the temptations and miseries of the world, and could do little good to himself and his brethren. I therefore have been highly gratified in finding that it is the intention of this Society to have a common stock in the community. This excellent idea, I trust, will meet deserving attention, and that God Almighty may enlighten them by his spirit, and bless all their undertakings, will be my fervent prayer.

From the Recorder & Telegraph.

BIBLE CLASSES.

III. MOTIVES FOR THE ESTABLISHMENT OF BIBLE CLASSES.

We shall now proceed to show that to attract the youth of our congregations around their Pastors in social circles for improvement in Biblical knowledge, is *desirable*, is *practicable*, and *has been attended with a blessing*.

1. To collect young people in social circles around their pastors, where that affectionate instruction, and judicious counsel may be imparted, which their age, their inexperience, and their peculiar temptations demand, is highly desirable. Where no systematic efforts have been used with the youth of a congregation, to make them acquainted with the oracles of God, they will be found exceedingly ignorant on religious subjects; and their ignorance will constitute an almost insuperable barrier, to their receiving benefit from public instruction on the Sabbath. In the Catachetical Lecture, and the Bible Class, the pastor can give precisely that elementary instruction which is necessary to prepare the young for attending with understanding and profit, upon his ministrations in the sanctuary. The kind of intercourse to which the exercises of the Bible Class lead, tends also, to remove improper feelings of distance and reserve on the part of the youth towards their pastor. It will increase their attachment to their minister, and their interest in his various labours for the spiritual benefit of his people. The careful study of the Bible from week to week, will have a powerful influence, in banishing trifling thoughts from the minds, and vain conversation from the lips of the young. It will tend to prevent or cure a feverish thirst for novel-reading, for dress and for vain amusements. The meetings held for this purpose, will, to some extent, be found safe and profitable substitutes for those parties of pleasure, in which time is wasted, the health impaired, and the soul endangered. To have the minds of youth intimately acquainted with the pure doctrines of the Bible, will also be an important security against the seductive influence of error. It will be eminently useful in qualifying them for their appropriate duties in the various relations and circumstances of future life. It will be the means in the hands of the Holy Spirit, whose renovating influences are most frequently experienced in early life, of bringing many sons and daughters to glory. The instruction of a Bible Class will also be eminently serviceable to the pastor. It will induce or improve a talent for a plain and practical exposition, and a direct application to the conscience and the heart, of Scripture truths,—a kind of apostolic preaching, which in every age of the church, has been signally approved of heaven. These considerations, with others which might be named, unite in evincing it to be desirable, that there should be a Bible Class in every congregation.

2. And this we remark again, is practicable. Only let the pastor be interested in the object, and let his church cordially cooperate with him, and every obstacle will disappear. It is true that more facilities for instructing the youth in these exercises and for collecting them for that purpose, exist in some places, than in others. But we know of no case where the attempt has been seriously made, in which the success has not exceeded the expectation of the pastor. These exercises so directly commend themselves to the understanding and conscience, that where their object and tendency are explained, the youth with few exceptions, will engage in them with alacrity and promptness. They are fond of assembling in the social circle, for useful and elevating purposes, as well as for amusement; and should a divine blessing attend the exercises, there will be the strongest ties binding them to each other, and to the study of the Bible.

This blessing may be confidently expected if the pastor and the church are praying for it, and are in a waiting posture to receive it. The history of Bible classes in New England, justifies these expectations, for

3. They have been attended with a blessing. Their formation in Newbury and Kingston, several years since, was soon succeeded by divine influences, which bro't greater accessions to the churches in those places, than they had received for several years before. The same is true of Ashfield, attended with circumstances peculiarly interesting. When the Bible Class was formed there, the congregation, which was then destitute of a pastor, was in a divided and distracted state. The exercises of the Bible Class, proved to be a rallying point of union; and were unquestionably, the first link, in the chain of spiritual blessings, which were soon extended to that place, and which have been more abundantly enjoyed in succeeding years. In Acworth, N. H. a powerful revival commenced in the recitations of a Bible Class, conducted by a pious school teacher. The pastor of a church in Haverhill, has informed us that a considerable circle in that place, thus associated some years since have nearly all become hopefully pious. Did our present limits permit, we might mention several other places, where in years past, God appeared to own and bless the social study of the Scriptures among the young.

But recent instances of the descent of a divine blessing on Bible Classes, are not wanting. Look at the precious revival with which Boston and Charlestown were recently visited, and the influence which it has exerted in the religious community elsewhere. The pastor of the Park-street congregation, in which the work commenced, has published, that it first appeared among the members of his Bible Class. And now between fifty and one hundred of them are cherishing the hope of the gospel. In one of the congregations, in the city of New York, within fifteen months after the institution of a Bible class, eighty-one names of its members were added to the records of the church.

The recent revivals in Salem, Andover & Abington, have also been intimately connected with Bible Class instruction. The *Monitor* for August, 1823, contains an animating account of God's blessing on the formation and exercises of a Bible Class in South Bridgewater. Within four months after its formation, more than three fourths of its members were hopefully made heirs of eternal life. Besides these showers of divine grace, drops of mercy are descending on other Bible Classes, but recently formed which it is hoped, are the precursers of plentiful effusions of the divine Spirit.

We have already protracted our remarks beyond our intention, but we must add, in conclusion, that we do believe, that there has been in times past a lamentable chasm in the religious instruction of our congregations, from the want of an institution like that which we are recommending. Youth is the most interesting period of human life. Then it is that most men 'shape their destiny,' not only for time, but for eternity. The great majority of those who give Scriptural evidence of piety, were converted to God, by the instrumentality of divine truth, in early life. Shall we then suspend our efforts in addition to parental instruction when the period of childhood terminates? Where there is no Bible Class in a congregation, the salutary influence of Sabbath Schools and catechetical instruction is in danger of being lost before manhood has given stability to the character. But by means of such

an institution, that influence, will, with the divine blessing, be continued and increased, and many precious youth be brought to remember their Creator and devote themselves to the promotion of the glory of God and the best interests of men.

We feel, therefore, that aside from divinely appointed ordinances, the institution of Bible Classes is second in imporaance to no other means of grace. To all the benevolent institutions and efforts now existing, which are the glory of our age, we say God speed. Let their energies be increased a thousand fold. Let the Bible be translated into all languages and disseminated in all lands. Let heralds of the Gospel be educated, and sent wherever there are prisoners of hope hastening to a judgment seat. Let Sabbath Schools and Bethel Unions, Tract and Jews Societies, exert more influence than present patrons ever anticipated. But that these glorious results may be attained, let the enterprising and ardent youth who now have access to the inspired volume, become intimately acquainted with its truths, and be habitually governed by its motives; and their energies and their all, will be consecrated to God. Let Bible Classes be organized in every part of Christendom, and be watered with showers of heavenly influence, and innumerable springs of life will burst forth. These will collect and accumulate in streams, till the present pure, but shallow rivulet of Christian benevolence, is swelled to a mighty river, overflowing and fertilizing *the earth* with the waters of salvation.

And now, if it is desirable and practicable to form associations of youth, for improvement in Scriptural knowledge in all our congregations, and if the blessing of God has almost uniformly attended such associations where they have been formed, we ask, shall any pastor—will any pious pastor neglect so important a means of extending the kingdom of Christ? By the interests of the church in succeeding generations; by the love they bear to their country, whose unequalled privileges can be perpetuated only by the diffusion, among our rapidly increasing population, of the influence of vital religion; by the value of the souls of the young in their congregations, and of the thousands and millions who will be affected by the character they form; by their own responsibility to him who has said to his ministers "feed my lambs;" we call upon all pastors, to engage and persevere in special and systematic efforts, for the religious instruction of the youth committed to their charge.

From the Utica Christian Repository.

REFORMATION MUST BEGIN IN THE CHRISTIAN CHURCH.

Messrs. Editors,—The sins of Sabbath breaking, profaneness, drunkenness, falsehood, and fraud, have become so common in our land, that even the godly man contemplates them with a degree of apathy that is truly alarming. They are viewed as evils that are incurable, and must be borne with, until the millennium shall bring men to a better mind.

Now sirs, believing, as I do, that so long as the Christian Church is left to slumber over the supposed remedilessness of the case, things will grow worse and worse, and I would attempt to shew, that a reformation may yet be effected.

Ever since Christianity has been established in the world, the piety of our churches has had a decided influence upon the morals of the surrounding population.—Christians are the salt of the earth, and while they retain their savour, they not only preserve community from that desolating wrath which fell on Sodom and its neighbouring cities, but also from those heaven-provoking crimes which call down such exterminating judgments. When the principles of our holy religion are distinctly and plainly stated from the pulpit, and fairly exhibited in the walk of its professors, it possesses a majesty, and is accompanied with a divine power, which have a transforming influence even upon the lives of ungodly men.

We must look then, for the cause of the degeneracy of our land, to the degeneracy of our church. "The gold has become dim, and the fine gold is changed." The great body of professing Christians in this country, even in our orthodox churches, instead of emulating the apostles and primitive disciples of our blessed Lord, have entered the lists with the ungodly for a worldly prize; and, instead of fighting manfully the good fight of faith, they are going after the world, and "seeking every one his gain from his quarter." They engage in all the money-making schemes of the present day, are partners with ungodly men, in their ungodly gain, and select their calling or business with as little regard to the glory of God as the wicked themselves.

Now, let us effect a reformation in our church, and we shall have effected a reformation in our land. When the wicked can take knowledge of us, that we have been with Jesus, and by contrasting their lives with ours, can perceive that we are a radically different people from themselves and they will become alarmed for their own safety, and will look with horror upon the crimes which they now commit without fear.

Do you ask how this reformation can be effected in the church? I answer,—Let those who sigh and cry for the abominations which prevail, rise up in the strength of the Lord, lay aside their worldly maxims, give up their worldly prudence, put off that soft raiment which belongs to kings' houses, and cover themselves with the panoply of the Christian soldier, and go forward to the work.

Let the ministers of the gospel, instead of coming to their people with enticing words of man's wisdom, speak in the words which the Holy Ghost teacheth, comparing spiritual things with spiritual. Let them exchange the flounces and furbelows with which they set off their popular discourses, for those discriminating doctrines, self denying precepts, and soul-rending threatenings, with which the gospel abounds.

Let the disipline of Christ's house be revived, and Christians taught that no man may have a standing in the church who is not willing to govern his life by the word of God, Professors must not only be called to an account for those unfashionable offences which are still considered cognizable by our ecclesiastical courts, but for covetousness, for Sabbath breaking, for idleness, and for fraudulent speculation. In short, those professors of religion who are not willing to spend their lives in doing good, and promoting the declarative glory of God, after suitable admonition, should be cut off.

In this way, sirs, a reformation may be effected; and if I am not greatly mistaken, this is the only way in which the work will ever be done. Men of timid minds may be afraid to encounter that host of world-loving, and worldly-conforming men who have obtained a standing in the church: they may be afraid that the world will take sides with lax professors, and rise up against us. But let such remember that the danger and difficulty of a reformation is daily increasing; our enemies, while they are let alone, are growing stronger and stronger; and the obstacles which are now in the way, will in a few years, have greatly multiplied upon our hands. Let us cast away our unbelieving fears, and go forward, and we may be the happy instruments of "turning many souls from the error of their ways, and hiding a multitude of sins."

JUBA.

Religious Intelligence.

CEYLON MISSION.

Extract of a letter from the Rev. L. Spaulding, Missionary at Ceylon, to a gentleman in Boston, dated Nov. 23 1824 [Comm. for the Rec. & Tel.]

"You have probably heard of our plan for a College, in which the youth in our Boarding Schools may still continue their studies. Supposing you may have seen the plan, I need not dwell on many things contained in that. I would say, we are driven to the adoption of such a plan; and as our boarding system is the hope of our mission, so I may say the College is the only hope of our boarding school; for every one will see in a moment, that young men with half an education, who cannot work, are ashamed to beg, and have not science enough to command respect, would be but poorly qualified to go forth as evangelists, or even as physicians or schoolmasters. These young men must be *raised by superior science;* and if we hope to see them able to stand against the force of depravity and heathenism combined, without the props and aids of missionaries and pecuniary aids *from abroad*, they must not only have learning, but they must be trained up in a long course of Christian discipline; and I ought to add that the youth who are first educated, and who are to go out as pioneers, should be better educated and more thoroughly trained, than those who may be sent out after them. We have now in our central school at Batticotta, about *forty boys*, who have laid a pretty good foundation for a thorough knowledge of the English Language, Grammar, Geography and Arithmetic. The school is now in a very flourishing state, and our prospects here, were never so bright before. But what shall we do without funds? Or rather, how can we best get funds, is the great question with us. Here is a definite object. We must have buildings, books, and philosophical and chemical apparatus, and the work *must not be hindered*, because it is a great work. Here is an object for the scholar, philanthropists, and christian. Who will come up to our help, and offer "with a perfect heart willingly unto the Lord," that like David we may rejoice with great joy, in receiving the materials colected for a temple, to be finished after we have been gathered to our fathers?—We have in our other Boarding Schools above a hundred boys, who are preparing to be Freshmen and Sophomores, as soon as the liberality of our friends shall furnish us with buildings. Indeed I see no reason, why we may not expect to see, even in our own day, most of the benefits contemplated in the plan."

OSAGE MISSION.

Extract of a letter from Rev. W. F. Vaill, to the Editors of the Recorder & Telegraph, dated Union, Osage Nation, March 14 1825.

Perhaps you may be interested to hear something concerning our mission. It is well known to the Christian public, that the Osage nation are behind many of their red brethren, in desiring to receive the gospel. We have laboured four years in much weakness and many trials. But a merciful God has given us a persevering mind. You have read of the wars, and violent deeds of the people to whom we are sent; and to many abroad this is the most that is known of them. But those who have more intimate acquaintance with them, see many pleasing things. They are hospitable to strangers, friendly to the United States, have a natural friendship and amiableness, which renders them superior to many Indians, and even to many white people, who die far more improved. But their habits are diverse to improvement. Their life is chiefly migratory; and several months annually, they are wandering far away to the west in quest of food, and also *enemies*, with whom to go to war. Considering these things, they have treated us as well as could have been anticipated. No acts of hostility have been committed against us, although their principal chief is at heart opposed to the reformation of his people. And what has been done, has been without his patronage. We have occasion for thankfulness, that he has not set himself in array against us. He treats us with manifest frendship. Is a sensible, artful man. But his intrigues sometimes betray him, and he finds himself losing the respect of the whites, which serves to keep him in check. I have spoken more freely of him lately than formerly, because his feelings are better known.

Some things, however, are quite encouraging. Our school, though hitherto small, is gradually filling up. Two young men have been sent to Cornwall to complete their education. A settlement of Indians has been begun at Hopefields four miles from Union, which is in a promising state. Twelve or thirteen families, have left their people, and voluntarily come forward, and begged to labour with their own hands. Brother Chapman and Brother Requa the elder, were set apart the last year, to guide them. By the unwearied assiduity of Mr. Chapman, the settlement was advanced. He had begun to administer the word to them in a regular manner, and was greatly useful, when he was called away by death, and Brother Requa is left alone, to guide their improvements. The pleasing task of preaching to this little congregation of Indians, now devolves upon myself. They assemble Sabbath morning, and a discourse is given them, suted to their capacities, when I retire, and preach to the family at Union.—They are peaceable and orderly. The Sabbath begins to be respected among them, and they are forming hibits conducive to their enjoying the means of grace, and the hope of eternal life through our Lord Jesus Christ, who is the true God, and blessed forever.

MONTHLY CONCERT IN BOSTON.

The Monthly Concert, says the Recorder and Telegraph, was observed in Park-Street Church on Monday evening last by a large audience. The Secretary of the Board of Missions, who has lately returned from the South, took a view of the progress of religion in that part of our country, and read parts of letters from the Ceylon and Sandwich Islands.

It is interesting to notice that religion in general is advancing in every part of the Union. Though we have much to deplore, and much to amend, both in this and other cities, yet it is unquestionably true, that in the Southern, Middle and Northern States, the great cause of evangelical religion is on the increase.

Mr. E. then read extracts of letters from Messrs. Woodward and Winslow, missionaries in Ceylon. These were principally taken up in giving short memoirs, or characters of boys whom they support in their boarding schools, and who are supported by the benevolent of this country, from whom they have received names.

Wm. Coombs, supported by the Juvenile Female Society in Newburyport. Great expectations were raised concerning this boy, by Mr. Poor in a former communication. There is at present no reason to think these sanguine expectations are to be disappointed. He gives great evidence of piety, and on the whole, is the head boy of the school.

Jeremiah Day, supported by the Students in Yale College, is a noble, manly boy;—has been hopefully pious for 8 months, and promises to be very useful among his countrymen.

Cyrus Mann, supported by the Monthly Concert in Westminster. A year before the date of the letter, he came to Mr. Woodward, a large over-grown lad, with an appearance exceedingly unpromising. He was taken in only at the earnest recommendation and intercession of another boy named Cyrus Kingsbury. But he soon began to make rapid improvement—soon read in Tamul, and so far as the human eye can judge gave good evidence of piety in six months after his entering the school. He was then proud and haughty—is now humble and docile; once ignorant, now intelligent and diligent in his studies.

Azel Backus, supported by ladies in Bethlehem, Con. He appeared very unpromising at first, and was near being dismissed from the school. He is slow to learn, but is diligent and docile, and what is better, has become hopefully pious. He has already done much good among the boys. No one in the school can speak on religion, and pray with so much solemnity and effect. The heathen say this boy must be sincere, because he weeps when he talks and prays; and he is an unanswerable argument in favour of the Christian religion.

Timothy Dwight, an assistant in the Central school was awakened some time since, but his convictions subsided. Of late, however, his impressions have been revived, and he has now come out decidedly on the side of religion. His renewed impressions have had a very happy effect on his companions.

Alluding to Mr. Winslow's letter dated, Jan. 10th, 1825, the substance of which we have formerly published, the Recorder and Telegraph says, we have the pleasing intelligence, that the revival at all the stations in Ceylon, had recommenced. This was preceded by great fervency of prayer among the hopefully pious. Those who had previously been serious, but whose convictions had been stifled, were reawakened, and many who were careless in sin were convicted. Eight or ten native schoolmasters give evidence of seriousness, and more than 30 have professed some concern for their souls. After a trial of eight months, the missionaries were about to admit the first fruits of the revival to their little church. They were soon to have a great meeting for this purpose. A temporary building, which would contain 3000 or more persons, has been provided, & the new converts were to be admitted to the solemn ordinances of Baptism and the Lord's supper, in the view of thousands of heathens. It was expected that 44 would then for the first time sit down at the communion, making the whole number of native church members about 70. [It is presumed that others are hereafter to admitted, but for the purpose of further instruction, are now delayed.] The Monthly Concert is well attended, and the mission enjoys the peculiar smiles of God.

Letters were also read from Messrs. Bingham and Ely at the Sandwich Islands, dated about the middle of November last, six weeks after the departure of Mr. Ellis. The missionaries are preaching and carrying forward their schools with great efficiency. They hope to have the Gospel of Matthew translated, and ready for the press as soon as paper can be procured. Mr. B. states that some missionaries are greatly needed:—that there are doors opened there for thirty preachers of the gospel, who could be actively and most usefully employed; that a preacher may acquire the language in a year after his arrival so as to begin to preach; and begs the Board to send them more labourers.

Mr. Ely is stationed at Owhyhee, at the very spot where Captain Cook was killed. He sees the rock on which that great navigator fell; the ruins of the temple in which Obookiah once worshipped an idol, the bones of human beings which lie on the sea shore. Yet his prospects are very animating. Of their own accord the chiefs have built him a house of worship, (which was dedicated on the 28th of April, 1824,) and a dwelling house. They have made laws forbidding any disturbance or sleeping in the house of God; the Monthly Concert is well observed; the house is crowded on the sabbath and the assembly very solemn,—Mrs. E. has a sabbath school of 40 children; and on other days they are teaching more than a hundred the rudiments of education. Mr. E. had been on mission ground but a little more than a year, and this is the newest station; yet he weekly preaches the word of God to the attentive people who are so eager for instruction, hat they cheerfully attend on his ministrations. His house of worship is built on the ruins of a heathen temple!

The Memoir of *Catherine Brown*, lately published in Boston by Mr. Anderson, is already republished in London.

From Israel's Advocate.

A JEWISH SETTLEMENT.

Our friends and auxiliaries will percieve that the great object is attained—an asylum for those Israelites who flee to us as to a city of refuge. After much care and deliberation the *Board of Managers* believe that they have obtained, as a superintendent of the establishment, a person who is in every sense fully qualified to carry into practical effect the wishes and plans of the society. The person chosen for this delicate and highly responsible situation, and who is now on the farm, is Col. Israel Day, of Chatham, in the state of New Jersey; a gentleman of the highest respectability and character, a thorough bred, practical, intelligent farmer; and whose reputation for piety, integrity and discernment, is testified to by the most distinguished and influential gentlemen in that state.

The Board proceeding to stock the farm and furnish it with agricultural implements as rapidly as a regard to due care and economy will allow, and flatter themselves that as far as they have gone, they need not fear competition, on that score, with any other in the state; and every arrangement is making for the domestic comfort of such converts as may arrive.

Let our friends now come forward, let them look down petty obstacles and objections, and trusting to the word of promise and of prophecy, let them persevere in a cause whose prospects are now so flattering. The great experiment is now begun.

From the Mariners' Magazine.

CAUSE OF SEAMEN.

Bethel Prayer Meetings.—The successes which have crowned these sacred efforts of divine benevolence furnish the most decisive demonstrations that they are not founded on romantic speculations. The expediency of the Bethel cause is not an unsolved problem, or an untried experiment. We are put in possession of indisputable *results;* we can report past success, and point to flattering encouragement in prospect. Experience has confirmed our hopes, enlivens our confidence, and proves that the "gospel is still the power of God to salvation." All that prejudice ever insinuated, or scepticism ever alleged against this cause, is triumphantly refuted by facts which no sophistry can invalidate. If miracles, in which the laws of nature become suspended and controlled, were sublime attestations of the truth and divinity of the gospel in the first age of the church, then *we* possess analogous proofs that the Bethel cause has the sanction and patronage of heaven! Our hearts have been gladdened by the reports of moral miracles effected by the instrumentality of these meetings. "The blind see; the deaf hear, and the dead are raised." We have heard of transformations far beyond the fictions of classic mythology—transformations that put human effort to the blush, and indisputably declare the influence and presence of the divine agency.

Next in importance to the preaching of the gospel, we rank the Bethel Prayer-meetings. In these, the beneficial effects of the ministry of reconciliation are visible and affecting. Seamen engage in prayer, and that, too, of their own accord.—And if prayer be "the offering up of the desires of the heart unto God," they do pray in the spirit of supplication. The publican in the temple was not more humble—nor Peter, when sinking in the waves, more fervent, than serious seamen, when imploring mercy.

What says fact?—In the last Annual Report of the Marine Bible Society of a certain port, it was stated that 790 ships, having 6100 men on board, would have proceeded to sea without a single copy of the scriptures, but for the timely bounty of the Society! It is gratifying to learn that many of these men have since acknowledged their indebtedness to the donations of the Society for a happy change in their moral characters.

Effects of preaching to Seamen.—In little more than one year, about *twenty* masters of vessels have become hopefully pious. They date their first religious impressions at the Mariners' Church! Who can calculate the sum of good which these men may be the instruments of effecting in reforming the manners and morals of seamen? How many more of the thousands who, during the year, have attended this church, have been happily benefitted, it is impossible, from the changing nature of their employment, to ascertain.

Marine Institutions.—There are now in the world 70 Bethel Unions; 33 Marine Bible Societies; and 15 churches and Floating Chapels, devoted to the interests of seamen; and there are more than *two millions* of seamen in the world. What an immense disproportion between the demand for religious instruction, and the means of supply!

Professor Griscom, in his "Tour in Europe," states that he found an American sailor in the Hospital at Marseilles, reading, with fixed attention, a Bible which he received from the Marine Bible Society in New-York.

Colonization Society.—We are glad to see that at the late session of the General Assembly of the Presbyterian Church, a resolution was unanimously passed, recommending to the Churches under their care, to patronize the objects of the American Colonization Society, and particularly that they *take up collections in aid of its funds on the 4th of July, or on the Sabbath immediately preceding or subsequent.*

[*Rec. & Tel.*

The following question was lately submitted to the General Assembly of the Presbyterian Church, for their decision.

"What shall a church session do in regard to a member who has been absent for a term of years, without any certificate, and his residence unknown, so that he cannot be reached or found by the usual process of citation?"

After some discussion, the question was referred to a committee, who reported in substance as follows, that the case though not expressly decided as provided for, nevertheless, embraced by general rules and principles—such as these.

1st. That every church member is amenable to some tribunal, to be dealt with for all offences according to God's holy word.

2d. That no man can cease to be a member, except by death, regular dismission, exclusion or orderly withdrawing to some other church, and must continue subject to its laws and government except in cases aforesaid.

3d. That a member is chargeable with a violation of church fellowship, and to be censured, who connects himself *irregularly* with any other church, or goes to a distant place, without giving notice to the session of the church to which he belongs, or without asking a certificate of good standing or dismissal.

4th. That such a person thus conducting, is not to be stricken from the books of the Church; but is to be considered responsible for his conduct, whenever he can be found and to be dealt with according to the word of God, and the principles of the church; and that in case his withdrawal be from disrespect to church privileges, or to escape dicipline, he is to be suspended, without unnecessary delay.

The above report in substance was adopted.

REVIVALS.

To the Editor of the Western Recorder.

SIR—Being led by business, last winter, to the village of Ovid, in Seneca county, I inquired what was the state of religion there; and in answer to my inquiries, received the following statement:—That there was no *revival* or *special* attention to religion in the congregation; that the meetings *statedly* attended were the usual meetings for public worship, one or two evening lectures, and a prayer meeting (if I remember correctly) in the course of the week, and the monthly concert; that these meetings were generally well attended: that, without any uncommon excitement, under the use of those means of grace and the faithful labours of their present worthy minister, about *fifty* persons *had been added to the church* within the last *two years*; and that there had seldom been a period within that time, in which some were not known to be anxiously inquiring, or rejoicing in hope recently obtained.

Here, then, we have indubitable proof, of the efficacy of a punctual and *persevering* attention to the *ordinary* means of grace. In one small church, in the course of *two years*, about *fifty* souls have been added to its number; and the benign influences of the Holy Spirit have been constantly witnessed among that favoured people. Truly may we exclaim, "Happy is that people whose God is the Lord!"

But while we rejoice in this instance of the faithfulness of God to his promises, how solemnly should we call upon negligent ministers and churches to arise and imitate the example of this church, which has been and still continues to be so highly favoured.—Surely, churches as well as individual christians, may be admonished, and exhorted to be up and doing; for they cannot reasonably expect to reap, unless they sow.—If God so blesses a constant and faithful attention to the ordinary means of grace, as to add *fifty* to *one* small church in the course of two years, what would be the result were all our churches equally faithful? And what excuse can be rendered for those who refuse to "go and do likewise."

No account has appeared in the papers of the *addition* to the Church in Ovid, perhaps because the name of *revival* has not been attached to it; but in my view it is the more important, inasmuch as it furnishes a severe reproof to those who are looking and waiting for the operations of the Holy Spirit, but at remote periods or with long intervals. Son, daughter, or church, "go work to-day in my vineyard," is the language of Christ to his people, individually and collectively; and his "His promise is sure," and "His reward is with him."

I hope that this communication may prove a "word in season" to some individuals and churches. The statement in the first paragraph is substantially true; and it should operate as an incentive to the lukewarm and inactive to "be followers of those" in Ovid "who through faith and patience inherit the promises." H. T.

Revival of Religion.—A correspondent writes us as follows:—"In Pittsford, N. Y. there is a work of grace going on. It is remarkable for stopping the mouths of infidels;—Universalists are convinced of the wrath to come, and many who were but a short time since far from God, are now walking towards heaven."—*Rec. & Tel.*

From the Baptist Register.

The following extract of a letter from Br. S. C. Hoyle, of Carthage, Jefferson Co. will be read with much interest:

"Dear Brother,—As you love the cause of Christ, it cannot be uninteresting to you to hear when the "ways of Zion rejoice." In the town of Fowler Lewis Co. N. Y. a work of grace is going on. Elder Wilkey has baptized 17, and many more are rejoicing in hope. In Gouverneur, St. Lawrence Co. there is the most glorious and general work I ever heard of."

WESTERN RECORDER.

UTICA, TUESDAY, JUNE 21, 1825.

The session of the General Assembly of the Presbyterian Church, and the celebration of the various Anniversaries at New York and Boston, and other places throughout the country, have given rise to a multitude of long documents, most of which, must of course be promptly noticed in the columns of the religious journalist: and this is our apology for not presenting our readers of late, with the usual variety of topics for discussion and illustration; and the accustomed quantity and diversity of intelligence.—We have however succeded, at last, in so far disposing of the materials before us, as to find more opportunity for discriminate selection; and we trust that our paper will hereafter assume a more interesting aspect.

The long article on Bible Classes, is finished this week; and we trust that the appeal will not have been made in vain. Every day adds evidence in favour of the importance of these institutions; and the time, it may be hoped, is not far distant, when their salutary influence will be felt in every portion of the Christian community.

The speeches we present to our readers today, it is presumed, will not be found inferior to those which were formerly given. They have grown *older* by lying on hand a few weeks; but as the subjects to which they relate, are daily gaining in interest with the Christian public, the circumstance of their date will not be taken into account.

SANCTIFICATION OF THE SABBATH.

We have copied into our columns to-day, from the Utica Christian Repository, an article which sets forth a most important topic for consideration. It is doubtless true, that *reformation must begin with the Christian Church.* While any considerable number of professing Christians are permitted in open day, to take liberties of even a *doubtful* character, those who feel less restraint, and make less pretensions, will feel warranted in taking liberties that are of a more positive nature. This, however wrong and unreasonable, is a matter of such every-day occurrence as to be calculated upon with absolute certainty.

The Sabbath, for instance: The pious have long been lamenting over the increasing abuses of the Sabbath. But have they as a body, been sufficiently careful to avoid at all times the "*appearance*" of this evil among themselves? We are not now alluding to the grosser violations which may be charged on those professors whose lives give little evidence of sincere piety, either to the world or to their Christian brethren.—The most profligate of our species will despise such professors; and the man who retains any real respect for true religion will be ashamed to quote their example. But the question now is, whether the most sincere, the most devoted christians have not lost much of their former strictness in the observance of holy time? If they have, it is morally certain that a correspondent laxness will continue to prevail among those who make it a universal rule to fall short of their standard, in every thing that specially relates to piety.

But let us come still closer to this point.—Ministers have often thought it right for them to travel in steam boats during the Sabbath, provided only, that while doing so they avail themselves of the opportunity, for preaching, which the circumstance affords. But if they are right in this, will not others feel excused in becoming hearers? Wherever there is preaching, it is desirable that there should be *no lack* of hearers; and the more piety there is among them, the better. But if it is right for preachers and pious hearers, to travel on the Sabbath in steam boats, the rest of community will claim the same privilege as a matter of course; and the practice will thus become universal. The transition from the steam boat to the stage coach is easy, and for ourselves, we confess that we see little difference between the two methods of conveyance, in any moral point of view. If the one admits of preaching, the other to say the least, is equally favourable for religious conversation. The man who travels alone, too, may come forward with his special reasons. He at least enjoys an opportunity for pious contemplation. He can meditate as he rides; and bear decided testimony against Sabbath breaking, wherever he sees people at work, or finds them engaged in pastime or diversion.

A sitnilar illustration may be given respecting what are called works of necessity on the Sabbath. That there are *necessary works of mercy* to be done on the Sabbath, every one will admit. But what are they? The clergyman who has an engagement to preach a few miles from home, may find after the engagement is made, that it is a necessary work of mercy, to stay till the last moment with some sick member of his own or his neighbour's family, and then ride to meeting, eight or ten miles as the time approaches. The pious physician, has an excuse equally plausible. In times of sickness, at least, he may ride *constantly* among his patients; and if any of them are but slightly ill, he can nevertheless hold religious conversation with them to much advantage. These excuses admitted; a desire to hear a distinguished preacher, or to be present on an occasion of unusual interest, may suffice to draw forth some of the leading members of the church, who desert their own meeting for the time being, and travel on the Sabbath into a neighbouring town. This done, the gay and the thoughtless, may pass over the same distance, with their *decent* and *civil* parties of pleasure; and wash out the sin, by attending church.

Or, supposing we draw out for ourselves a scale of necessary labour. One farmer will secure his grain on the Sabbath from the more certain approach of a violent storm of rain—another will do the same labour on the mere apprehension of rain—a third will presume on the acknowledged uncertainty of the weather—a fourth out of mere mercy to his beast, will apply the same reasoning to the article of hay—and a fifth to prevent the possible occurrence of a famine, will plow, and sow and till his ground on the Sabbath.

But not to enlarge on this topic, it is evident to every man of reflection, that till Christians as a body, avoid the very "*appearances*" of evil, the rest of community will never think of shunning the reality; and when it is recollected that the previous illustration, refers only to one, out of the the ten commandments of the moral code, some estimate may also be formed of the importance of the subject, which has drawn forth the preceding remarks.

Fourth of July.—Our readers will perceive, by a short article, under the head of religious intelligence, that the General Assembly have thought the objects of the Colonization Society worthy of their unanimous approbation and support.

Evangelists.—We mentioned some time ago, that a series of articles had commenced in the Connecticut Observer, the object of which was to consider the expediency of establishing an order of ministers under the title of Evangelists. Several numbers of rather a desultory character have since appeared in that paper; but tho' the writers take different sides, little progress seems as yet to have been made in the discussion. The *difficulty of supporting* such a class of men has been considerably dwelt upon.

The Recorder & Telegraph contains a communication entitled "Revival Ministers," which embraces the same object.—"These men," says the writer, "are to visit the churches—to arouse the sleeping disciples of the Lord Jesus—to raise and sustain a high tone of religious feeling—to awaken the consciences of sinners, and to guide them thus awakened to the Saviour."—This, of course, by the way of instrumentality under the divine benediction. His arguments for the support of such a class of ministers are drawn from the examples furnished in the New Testament, from the providence of God in occasionally raising up such men; and from the peculiar need of assistance which a settled clergyman always feels in time of a revival. The following are his concluding remarks:

If I might suggest any thing like a course to be pursued in this respect, it would seem that each association or body of ministers might do something towards selecting and supporting such a man, who would hold himself in readiness to go to any place within their limits, whenever that place should be visited by the Spirit of God. And should there at any time be no particular excitement within those bounds, it is easy to conceive that he might be employed in some destitute congregation or revival elsewhere.—But as it is a day in which revivals are much more frequent than ever before, and will, as we have good reason to hope, be more frequent, till there shall be one continued revival through the earth, is it saying too much, there will soon be wanted an evangelist in every association for the express purpose of aiding in revivals?

The death of two distinguished individuals is noticed in our subsequent columns,—Daniel D. Tompkins, late Vice President of the U. States, and Rev. Mr. Summerfield, whose "praise is in all the churches."

Respecting the former, we can only add, that nothing new, that we have seen, is said of his character. His remains received all due honours; and the officers of this state are requested to wear crape 30 days, as a token of respect for departed worth. He has now done with this world, its cares, its riches, and its distinctions; and entered upon that state of being, where nothing else is valuable but pure religion. Posterity will, doubtless, do justice to his private virtues and political merits, and honour him among the statesmen and patriots of the age.

The decease of Mr. Summerfield awakens, in some respects, a different train of emotions. He has given his last messages to a guilty world, and gone to bear witness in what manner they have been treated; and it will be well for multitudes of his admirers, if they have not been taken merely by the eloquence of his lips! He appeared to have been raised up for eminent usefulness in the church: but in the very bloom of life he has been called away; and has gone, we trust, to a better world where he will meet with angels, and saints, and martyrs, and join them in the songs of Redeeming love.

The Duellist's Creed.—Mr. Clay in his late address to his constituents, alludes to the circumstance of issuing his card respecting Mr. Kremer, in the following extraordinary manner.

"I owe it to the community to say, that whatever heretofore I may have done, or by *inevitable circumstances might be forced to do*, no man holds in deeper *abhorrence* than I do, that pernicious practice. *Condemned as it must be*, by the *judgment* and *philosophy*, to say nothing of the *religion* of every *thinking man*, it is an affair of feeling, about which *we cannot, although we should* reason.

What a crude mixture of materials is here! A recognition at once, of the principles of virtue and vice, wisdom and foolishness, religion and fatalism!! We had supposed indeed, that all duellists must *embrace* principles that are no less absurd than the preceding; but though duelling is still practised and advocated by the leading men at the south, we had not supposed that any one who possessed the least deference for public opinion, would have ventured to offer such an abominable creed as this, in the shape of an *apology*. Yet so it is, and with the unthinking multitude the apology will doubtless have its intended influence. If any thing can show still more strongly than this does, the extensive prevalence of the crime of duelling, it is the circumstance that of the six candidates who were lately in nomination for the presidency, Mr. Adams is the only one who has never been implicated.

Utica Library.—We understand that the Utica Library will be opened on the 29th inst. one week from to-morrow

"A FRIEND TO AFRICANS" shall appear next week.

POLITICAL.

DOMESTIC.

The Creeks.—We must have been mistaken, if we may *now* credit the representations of the southern papers, in the application we gave last week to an extract from the message of the governor of Georgia. As the *whole* message has not come *before* us, we must, of course, depend on others for ascertaining the real import of the passage in question, which is now said to have had reference to the interest of *slave holders!* Mr. King, it seems, proposed in the Senate of the United States during the last session of Congress, the establishment of a fund for the gradual emancipation of slaves, in such manner as not to interfere with the laws of the individual states—the slaves thus emancipated to be colonized with other freed people of colour, in some place to be allotted them. Virginia was for the measure, but some of the other states opposed it; and Gov. Troup's ire on the occasion in question is said to have been called forth, in consequence of the doctrines respecting slavery, which were lately maintained by Mr. Wirt, the Attorney General, before the Supreme Court of the United States. This statement, we presume, is correct; and if so, the poor Creeks have nothing to gain in the affair,—while the language of the governor is not rendered a whit less exceptionable by the explanation.

The Southern papers farther state, that the lands of the Indians are to be divided by means of a lottery; and that the conduct of Col. Crowell, whom the Georgians had pretended to suspect as the instigator of the late disturbance among the Creeks, was undergoing a dispassionate investigation.

But there is another item of a more gratifying nature respecting the Creek.

"Major Andrews has arrived at Milledgeville (Geo.) from Washington, charged by the president, with investigating the late affairs in the Creek Nation. It is stated that a meeting of the Indians was to take place on the 14th inst."

Terrible Hurricane.—The Ohio papers mention that a terrible hurricane, one mile in width passed over that country a few days since, and occasioned immense destruction of property, and the sacrifice of several lives. The heaviest vein of wind, which was only half a mile in width, is spoken of, as suspending whole trees in the atmosphere, destroying houses, prostrating whole forests, throwing cattle from different fields together into heaps, &c. The approach of the hurricane was so sudden and unexpected, as to leave not a moment's time for preparation; and though it continued but a few moments in any given place, it spread entire desolation throughout its whole course. The probable amount of damage is not ascertained.

From the Michigan Herald, June 7.

Important.—We understand that the council held with the Indians by Governor Cass, at Wapaghkonetta, in Ohio, terminated unsuccessfully. This council was convened at the request of the Cherokees who were desirous that the Indians in Ohio should remove to the west of the Mississippi. But the Shawnees who were the only Indians at the council, exhibited a manifest indisposition towards a change of residence. Many of them have made considerable advance in agriculture, and have improved farms, comfortable buildings, and domestic animals. These they are unwilling to abandon. It is, however, highly probable, that in a few years, the white settlements will so press upon them, that they will follow their friends, many of whom are already west of the Mississippi.

The important problem of the capacity of the Indians to live, and flourish, and increase, in the vicinity of white settlements, remains yet to be solved. Thus far, the result of experience is unfavourable. But there are circumstances connected with the subject, which leads the friends of humanity to hope that this unfortunate race of beings may yet be saved from the utter ruin which threatens them. Among these, however, is not the project for their removal to the west. There they must be sunk in barbarism, and exposed to perpetual hostilities with the remote tribes, and eventually prepare for another journey, when the white man shall again encroach upon their territory.

Remarks.—With all due respect to Governor Cass, we cannot but express our fears, that negociations will be soon renewed under different circumstances. A second McIntosh can easily be found; and the interest of speculators, is too great to be so easily relinquished.

Canal Tolls.—At a meeting of the canal commissioners, held at Utica, a few days since, a resolution was passed, reducing the tolls, on Packet boats, on the state canals, from 20 to 15 cents per mile.

From the Baltimore Fed. Gazette.

Information recently received, gives us to understand that the *Liberator Bolivar*, paid a visit to the United States squadron at Chorillas, *on the Birth-day of Washington*, and that he was saluted from the frigate 'United States' and the Sloop of war 'Peacock'.

KEENE, June 10.—*Bunker's Hill.*—Many of the old Soldiers in this vicinity, who took part in the battle of Bunker's Hill, are, we understand, determined to be present on the 17th.

One of two brothers, who expect to be present on the 17th, (Dea. Josiah, and Capt. Samuel Seward, of Sullivan,) has now the same coat he wore in the battle, and which has no less than *nine bullet holes!—Sentinel.*

An Ourang Outang, which had been shipped on board the Octavia, at Batavia, Island of Java, arrived at Boston on the 2d inst. but died soon after the ship anchored. During the passage he used frequently to sit at the table and eat his meals with much decorum. His weight was 75 to 80 lbs. and in case he had arrived safe in this country, the shipper calculated he should have realized $20,000.

The Gov. of New Hampshire in his address to the two Houses of the Legislature at the opening of the present session, remarks, that since 1822, no money has been drawn for the support of the State Prison; and that the Warden has now in bank more than $5000, after paying all expenses as fast as they became due.

A bill to repeal the section of an act which prohibits the establishing of Theatres in Connecticut, was read a third time in the Connecticut Legislature on Wednesday last week, and after debate was negatived unanimously.

It is understood that his excellency De Witt Clinton, Governor of the State of New York, will be present at the Bunker Hill celebration.

The inhabitants of Springfield, Mass. have had a meeting in which they resolved that a canal from Springfield to Boston, would greatly promote the interests of the commonwealth, and that it was expedient to take measures to induce a survey.

The president of the U. States, passed through New York, on Tuesday, on his way to Boston. He took passage on board the Connecticut, for Providence.

Alexander H. Everett, our minister to Spain, sailed from New York, on Wednesday, in the packet ship Edward Quesnel, for Havre.

Judgment reversed.—A public dinner has lately been given by the citizens of Philadelphia, to Commodore Barron, who, for many years, was proscribed by the tribunal of the populace, as unworthy of any honour. It is suggested by the Salem Gazette, as somewhat doubtful, how far the blood of Commodore Decatur has washed out the stain of Commodore B.'s former disgrace; but at any rate, he seems now to be restored to favour. So with General Hull.—The citizens of Boston have given him a public dinner, as a token of respect for his character and services.

Sunday Accidents.—The Philadelphia Gazette gives an account of the following disasters which happened on Sunday, last week, in the vicinity of that city:

About 3 o'clock on Sunday afternoon, two young men, about 19 years of age, one of them John H. Cook, son of Mr. George H Cook, and the other Charles Lee, cousin to the former, in attempting to come into Race Street wharf, in a small boat, ran foul of a brig lying there, which nearly capsized the boat and both were precipitated into the water; every possible assistance was rendered; the latter was immediately taken out of the water, but all efforts to save the former proved unavailing.

Mr. Thomas Dykes, a young man about 29 years of age, clerk to Messrs. Beck & Stewart, was drowned on Sabbath evening in the Schuylkill. It is thought that in diving from Spruce Street wharf he struck his head against one of the logs.

On Sunday afternoon, a lad about 17 years old, named Smith, was drowned, while bathing in the Schuylkill near Fair Mount.—His friends reside in Spring Garden.

In addition to this, adds the Gazette, we learn thst a young man was thrown out of a gig and and had his leg broken by the fall.

A woman is said to have drowned herself yesterday at Kensington. Her name, and the causes that led to this rash action, are unknown. This makes four deaths by drowning in one day—and that the Sabbath.

FOREIGN.

It appears by the last foreign dates, that the cause of South America is beginning to excite a deeper and more general interest among the European powers. France, if the journalists of her own nation may be believed, will not acknowledge the independence of the colonies, until the mother country shall have set her the example. At the same time, we are told that Ferdinand is beginning to open his eyes to the true state of things: and it seems probable that the period is at hand, when the independence of the colonies will be fully settled and established.

Waters of the Baltic.—It has long been suspected that the waters of the Baltic, are gradually subsiding; but a memoir published in the Swedish transactions of 1823, it is said, has established the truth of this conjecture beyond a doubt. Where the Baltic unites with the German Ocean, there has indeed been no perceivable change; but from latitude 56 to 63, the observations show a mean fall of four-tenths of an inch annually, one foot and a half in 40 years, or three feet ten inches in a century. In the gulph of Bothnia, the results are said to be more uniform, indicating a fall of four feet four inches, in a century. The greater confidence may be placed in their statements, from the fact that the waters of the Baltic are not influenced by the tide.

From the N. Y. D. Advertiser.

By arrivals from England, it appears that the Corn Bill passed, in the House of Commons, on the 13th May. The House, on motion of the Chancellor of the Exchequer, granted, at the same time, £2000 to Mr. McAdam.

The Greeks continue to be successful. Ten thousand troops landed at Modon on the 27th of April. The official despatch announces that 3000 of the Egyptians were slain, or taken prisoners, and the whole army routed.

The Catholic Bill was under discussion in the House of Lords on the 13th. Numerous petitions pro and con were presented on the occasion. No question on the subject was taken.

"We understand" says the Globe of the 14th, "that Parliament will not be dissolved this year. It will be remembered that the present cabinet is formed upon principles of strict neutrality upon the Catholic question." This paper adds, that the friends of liberty in the cabinet would not submit to such a measure.

The recent embassy from the Burmese to the Chinese Emperor, had excited considerable attention at Canton.

INSTALLATIONS.

On the 15th instant, over the Presbyterian Church and congregation at Bowman's Creek, Rev. *Cyrus Downs.*

The Presbytery of New York, proceeded on the 14th inst. in the evening to the Installation of Rev. M. Bruen, as Pastor of the church in Bleecker Street. The Rev. Dr. Spring preached the sermon from Ezekiel xxxvi, 37. The Rev. Dr. M'Auly, delivered the charge to the Pastor, and the Rev. S. H. Cox, the charge to the people.

On the 8th inst. installed to the pastoral care of the first Congregational Church in Sherburne, Rev. Isaac N. Sprague. Sermon by Rev. Asa Donaldson. All the exercises were solemn and interesting; the singing under the tuition of Mr. Marsh, was in a strain truly devotional and excellent. The ladies on the same day, made their pastor a life member of the Western Education Society.

DEATHS.

At Staten Island, on Saturday evening last, after a long and painful illness, DANIEL D. TOMPKINS, ESQ. late Vice-President of the United States, aged 50 years.

In New-York, on the 13th inst. the celebrated and Rev. JOHN SUMMERFIELD, in the 27th year of his age, and 8th of his ministry.

From the Hartford (Conn.) Courant.

Died—In this city, John Moseley, an aged coloured man, well known for his industry, prudence, and integrity. Having no relations, he devoted his property to charitable objects. By his will, he gave to the Hartford Female Benef. icent Society, $100; to the American Colonization Society, $200; to the Connecticut Bible Society, $100; to the American Education Society, $100; and after other legacies, the residue of his estate to the Domestic Missionary Society of Connecticut.

NEW-YORK PRICES CURRENT.

(*Corrected Weekly.*)

ASHES—*Pot*, (ton)	$110	a 111	25
Pearl, do.	115	a 116	25
FLOUR—Western Superfine,	5 50		
The market is rather unsettled.			
GRAIN—*Wheat*, (bush.) western,	1 12	a 1	14
Rye, do		50 cts	
Oats, do.		27 a	23
FEATHERS—Live American per lb.	35		
HOPS—First Lot, 1824 lb.	18		
LUMBER—*Yard Prices.*			
Shingles, (per M) best	$ 3 50	a 3	75
do. do com'n	1 50		
Pipe Staves do	54		
Hhd. do do w. o.	43		
Bbl. do do w. o.	24		
Hhd. do do r. o.	24		
Heading, do w. o.	40		
Hoops, do	18		

PROVISIONS—No alteration has been felt either in Beef or Pork; the former, however, is in the greatest demand.

Beef, prime, new,	$ 5 50	a 6	25
do mess,	8 50	a 9	
Pork, prime, new,	10 25	a 10	50
do mess,	14 25	a 14	50
Hams,	7	a 10	
Butter,	7 9	a 10	
Lard,	8 1-2	a 9	1-2
Cheese, in cask and box,	5	a 8	
PLASTER OF PARIS—(per ton)	$6	a 6	25

WOOL—*American merino* full bl'd,

1st quality,	55 a 62 cts
1-2 blood do	40
3-4 do do	44 a 45
Common or native in fleece clean,	30 a 35
Skin wool, hatters 1st ql.	55 a 62
do do 2d ql.	35
do do 3d ql.	25
Spinning, do	28 a 30

REMOVAL.

I. J. BERRY,

WISHES to apprize his friends and the Public in general, that he has removed from No. 65, Genesee-st. to the

NEW BRICK STORE,

corner of Genesee, and Bleecker streets, a few rods south of the Canal, and opposite Sage & Luce's Tavern,—where he has just received from New-York in addition to his former stock, a general and extensive assortment of

GROCERIES,

LIQUORS, WINE, FRUIT, FISH, &c.

comprising the best of Hyson, Young Hyson, Hyson Skin, and Souchong TEAS,—Loaf, Lump and Raw SUGARS,—Coffee, Chocolate, Rice, Spice, Cloves, Nutmegs, &c.—Molasses, St. Croix Rum, Old Jamaica Spirit, Holland Gin, Cogniac Brandy of a superior quality, Madeira, Port, and other wines,—Box and Keg Raisins, Prunes, Currants, Figs, Almonds, Walnuts, Maderia Nuts, Lemons, Anchovies, Florence Oil, Olive, Capers, &c.

TOBACCO, in pound, half-pound, and small Papers,—SNUFF, in Bottles and Bladders,—Spanish and American Segars,—Box Herring, Cod-Fish, Shad and Mackerel in barrels, and half barrels, '1825' brand. A quantity of *Wire Sieves*, made expressly for sifting meal, and a parcel of Bottled Cider, of a superior quality, all of which will be sold at the most reasonable terms.

Country Produce taken in exchange for Goods.

He likewise has to inform the Public, that he continues his

GENERAL SEED ESTABLISHMENT,

at this Store, where may be had at proper seasons of the year, every kind of rare and common Seeds, Fancy flowers, Cabbage plants, Garden, and flower pot, &c. &c.

Utica, June 17th, 1825. 51tf

Piano Forte & Violincello

FOR SALE.

THE subscriber has for sale a remarkably fine toned PIANO FORTE, made by Clementi & Co. of London, on an entire new principle, having the Harmonic Swell and Bridge of Reverberation.

Also;—A VIOLINCELLO, made by the noted Sebastian Kloz.—Price $100.

I. J. BERRY,

Corner of Genesee and Bleecker streets, a few rods south of the canal, and opposite Sage & Luce's Tavern. 51tf

THE subscribers are now receiving from N. York and Philadelphia, their second supply of

GOODS,

this season, and are warranted to say their assortment is as extensive, and will be disposed of at as good terms for the purchaser, as at any other establishment in this state,—save the city of Gotham. THOMSON & LYMAN.

Utica, June 10th, 1825. 50tf

PLATTSBURGH & CANADA NOTES WANTED.

THE Notes of the Banks of Plattsburgh and Canada, (excepting those of Little York,) received for goods, at par, at the store of

THOMSON & LYMAN.

Utica, May 8, 1825.

JOHN CAMP & Co. No. 98, Genesee street, Wholesale and Retail Dealers in India, European, and American Dry Goods, Liquors, and Groceries.

Cash and the highest prices, paid for Pot and Pearl Ashes.

May, 24, 1825.

TRUMAN HASTINGS,

ATTORNEY & SOLICITOR

HAS opened an Office at the corner of River and State-streets in the City of Troy; where he will punctually attend to the business of his profession. *Troy, May 17th*, 1825.

JUST published and for sale, by Merrell & Hastings No. 40, Genesee-st. "*Questions on the Historical parts of the New Testament: Designed for Sabbath Schools. By* TRUMAN PARMELE, *Superintendent of the Utica Union Sabbath School.* Utica, Sept. 28, 1824.

NO. 84, GENESEE STREET.

THE subscribers are now receiving in addition to their former stock, a fresh supply of

GROCERIES,

which they offer on the most favourable terms for cash, or approved notes payable at either of the banks in this village, among which are the following:

150	Chests Skin Tea, (various chops)
10	Old Hyson, do.
15	Young do. do.
25	Souchong do.
15	Bohea do.
10	Hhds. St. Croix Rum,
3	Jamaica do.
7	Pipes Brandy,
4	Holland Gin,
40	Qr. Casks, different kinds Wine,
30	Kegs Richmond Tobacco, Nos. 1 and 2,
25	Boxes Lump Sugar, Nos. 1, 2 and 3,
40	Bbls. Brown do.
25	Boxes Short Pipes,
12	Bags Pepper and Pimenta,
6	do. Coffee,
8	Hampers Porter Bottles, &c. &c. &c.

J. C. HASTINGS, & CO

April 19, 1825. 42tf

Whitesboro' Academy.

THE Trustees would inform the public, that this Seminary is now open for the reception of Students under the tuition of Mr. C. CRITTENDEN BALDWIN, who graduated at Hamilton College in 1823; and who comes with recomendations of high standing, as a gentleman of fair character and distinguished classical attainments.

L. BERRY, *Clerk of Trustees.*

Whitesboro', May 2, 1825. 46

POETRY & MUSIC.

"KINDLED ONLY AT THE SKIES."

A THOUGHT ON DEATH.

By Mrs. Barbauld.—Written in her 80th year. Mrs. B. lately died in her 83d year.

When life in opening buds is sweet,
And golden hopes the spirit greet,
And youth prepares his joys to meet,
Alas! how hard it is to die!

When scarce is seized some borrowed prize,
And duties press; and tender ties
Forbid the soul from earth to rise,
How awful then it is to die!

When one by one those ties are torn,
A friend from friend is snatch'd forlorn,
And man is left alone to mourn,
Ah! then how easy 'tis to die!

When trembling limbs refuse their weight,
And films, slow gathering, dim the sight,
And clouds obscure the mental light,
'Tis nature's precious boon to die!

When faith is strong, and conscience clear,
And words of peace the spirit cheer,
And visioned glories half appear,
'Tis joy, 'tis triumph then to die!

Voices vs. Instruments.—Much has been said about the advantages and disadvantages of accompaniments to vocal music, and all to little purpose; for every thing depends on the manner of execution, and the character of the attendant circumstances. A celebrated English writer for instance, derives what he supposes to be a conclusive argument against accompaniments, from the following circumstances, which took place at his own house, some forty or fifty years ago.

The celebrated Mara, and a noted player on the violincello, happened in at the same time.—The former was prevailed upon, to sing one of Handel's finest strains, which she did several times successively, in a manner which was at once enchanting and inimitable. At length, the player was desired to accompany her. He did so: and though the performance was as regular and as tasteful as before, the music was divested of its former charm.

Now, for our own part, we should draw no other inference from circumstances of this nature, which are certainly of very common occurrence, than that the art of uniting voices with instuments, is necessarily attended with difficulty. Mara, like all other eminent vocalists, had studied her lesson. By a long course of practice, she had learned to give *extraordinary* character to a small number of pieces; and it was doubtless one of these which was undertaken on this occasion. The accompanier was perhaps in different circumstances. He might have had no special preparation for the delicate task before him. He might never have practised on the same piece, with the same singer, in the same style of execution, on any former occasion. It may be, too, that he was disposed to please at the expense of Mara, or to divide with her an undue share of admiration. Musicians are apt to have their failings. Both might have been a little vain and jealous, and a good deal selfish, without any one else knowing it. And any of the circumstances we have here alluded to, would have been more than sufficient to affect the sensibility of the parties concerned, and so far check the inspiration of the moment as to do away every thing like expression from the performance. Yet had there been a perfect understanding between the two individuals; and could both have sufficiently practised their lesson together before they attempted in concert to win upon the pampered sensiblity of their auditor, a totally different result might have been anticipated.

We have no *Maras* and no distinguished accompaniers in this country: but as human natnre is every where the same; and as our musicians often attempt to unite voices and instruments in the same performance with little preparation, it might not be amiss for them to derive a moral from the preceding details: for wherever there is talent, there is constant danger of depending too much upon it, to the exclusion of all that peculiar kind of discipline which is indispensable to success. And our Oratorios and Concerts and Churches can bear abundant testimony to the truth of this remark.

An organ has lately been set up, in the meeting-house of the Congregational church, in Poultney, Vermont.

For the Western Recorder.

A FEW HINTS.

Mr. Editor—I am much pleased with the article, "Verbum ad Clerum," which appeared in the last Recorder, and feel persuaded that it will do good; but I have often the unhappiness of witnessing much greater absurdities than those complained of by your respected correspondent: and with your permission, I will mention some of them, for the purpose of preventing, if possible, their future recurrence.

1st. Some clergymen read such psalms or hymns, as happen to suit their own *peculiar* circumstances and feelings. I was once surprised to hear the mariner's psalm read, after a plain doctrinal discourse, which had no possible relation to the subject—but the clergyman, it was afterwards ascertained, had lately crossed the Atlantic.

2d. Some clergymen never read any anthems or set pieces on the Sabbath, for fear of musical display; and of course, the taste of the worshippers is left to degenerate, through the want of a sufficient variety in the expression of the performances. Yet in times of *peculiar* solemnity, and seriousness, where a great collection of people are present; the evils of musical display, seem no longer to be dreaded, and recourse is then had to these pieces, which are necessarily given under all the disadvantages of a depreciated taste on the one hand, and a thirst of novelty on the other.

3d. Some clergymen never read any proper metres, in consequence of which, many excellent tunes, are thrown out of use; and when these clergymen exchange pulpits, the singers are often called upon, as a matter of course, to perform pieces, which have been forgotten through disuse.

4th. Many clergymen are altogether inattentive to metres. Some read scarcely any thing but *C. M.'s*, others have the same predilection for *L. M.'s*. I once knew a respectable clergyman, who had never at all suspected that *tunes were arranged* in metres; and till the chorister sent him a remonstrance, he might have supposed that New-Durham, could be sung to every metre in the psalm book.

5th. The greater portion of clergymen are in the habit of giving out more stanzas at a time, than can be sung by any choir, without sensible fatigue and labour—a circumstance, which is of itself sufficient to paralyze every effort towards expression.

6th. Many clergymen, from too great a degree of formality, it should seem—never think to advise their congregations to look into their psalm books, though the singing should be performed in never so inarticulate a manner.

But I will not enlarge at the present time. Yet, if I were disposed to deduce any moral from such occurrences as the preceding, it should be the one alluded to by your last week's correspondent—in favour of clergymen's making it a part of their special duty, to pay some share of attention to the interests of church music; for if by doing so, they cannot always improve this part of public worship, it is certain that their inattention can never fail of making it worse than it otherwise would be. X.

MISCELLANEOUS.

INDIAN MISSIONS.

Extract of a letter to the Editor of the Religious Intelligencer, from a Missionary among the western Indians, dated, Choctaw Nation, April 18, 1825.

One object of my writing at this time, is to request you, Dear Sir, to direct my papers in future to Winchester, Wayne co., Mississippi. My motive for removing to this section of country, was, that the people here might be better supplied with the means of instruction. The population of what is called the Six Towns, and its vicinity, is much more dense than in the northern and western districts; and the effects of moral degradation much more shocking to witness. the establishment called Goshen, is in the darkest part; it is, my dear Sir, darkness which may be felt. But I trust the *children of Israel have light in their dwellings*. Week after week, and month after month, during the winter season, can be distinctly heard, the songs of their polluted heathen dances, scarcely a night excepted. Though I have been more than eight years among the Indians, I never knew before, any thing comparatively of their abominations. Their behaviour conversation, and appearance, cannot be described with decency. Yet these wretched objects have also precious souls destined to an immortal existence. A few, sometimes forty or fifty attend meeting on the Sabbath when the exercises are in their own language, or through an interpreter; and we think we discern an improvement in some things. The captain of the village, lately lost a little grand-child by death, and requested the missionaries to attend to its burial in every respect as though it was their own. A few days previous to its death, I visited the family, in company with my wife, and as on former occasions, we began to sing some hymns in the Choctaw language. We knew that they had ever been well pleased with this exercise, and supposed that it would prove consoling in some degree, to them, in their affliction. But the mother of the sick child, immediately left the room with emotion, carrying the child with her. Upon inquiry, we learned that they were unwilling to hear us sing at that time, thinking it would hasten the death of the child.

They supposed we were addressing the Great Spirit, to take the child to himself, and they were unwilling to part with it. We endeavoured to explain our object, and withdrew after a few words of exhortation. However, at the funeral, they wished us to sing and pray, that the soul of the deceased might go above. The grave was dug near to one where the father had been buried some years since. The latter had been burnt over, i. e. a large fire had been kindled over it, in order to prevent the father's ghost returning after any more of the children. They told us one had died before this last, since the father's death, and his ghost wanted to take all the children with him. They therefore meant to continue to burn the grave, to prevent it. The poor creatures could not be made to believe otherwise, than according to the tradition received from their fathers.—They have some terrible conceptions of an evil spirit. They sometimes make a kind of bread which is esteemed a luxury by them. This they must carefully eat, and have none of it about them in the night, especially if they go out; else; "the witches will catch them." This and many other superstitious notions are taught to their children, so that they can scarcely venture out of the house in the night.

But by far the greatest evils we have to contend with, and that most ruinous and dreadful in its consequences, is their intemperance. This is indeed their deadly foe; and, to human view, it is utterly improbable that any permanent good will be effected, without a *stop*, a thorough reformation somewhere. Though the Indians are fond of strong drink, yet it can hardly be wondered at, when we consider the following things: 1. It is the glory and pride of the nation to be intoxicated, and they are taught it from their youth up. 2. They can live upon the coarsest and wildest food, or go hungry half of their time; so that they consider the loss of their property but of little consequence. 3. They have every inducement held out to them, by some white people, that can be thought of. The laws of God and man, are trampled upon with impunity, and a long train of wasting, deadly evils is the certain daily consequence. Where, or when the evil will stop we know not. Our laws are good in themselves; but when magistrates, and the more respectable part of community, witness the depredations if I may so call them, of their lawless neighbours with indifference, what less can be expected. O, if such men knew what misery, bloodshed and death they occasion, would they not cease?—Where, of whom will this blood be required? Father! forgive them, they know not what they do.

Will not Christians pray for us, that these flood gates of ruin and death, may be shut—forever, closed; that the word of God may have free course and be glorified.

Is it not possible, that the church looks too much at, or depends too much on the use of means; while they forget in degree, that "It is not by might, nor by power, but by my spirit, saith the Lord." Missionaries are but men, poor and needy. They are subject to peculiar conflicts with the great adversary. Their personal warfare, the responsibilities of their calling, and the dying miseries of the heathen, do call aloud for the fervent, and unwearied prayers of God's people through the earth.

From Zion's Herald.

Sir,—If you think the following circumstance calculated to illustrate the wonders of God's grace, and at the same time encourage some desponding labourer in the vineyard, you are at liberty to place it in the columns of the Herald.

As I was travelling one day, under the weight of many disconsolate feelings, poring over my incapability, and thinking that I could be of but little use in the world, I called at a house, to invite the inmates to serve God; and, as was my custom, conversed with them about their souls' salvation, prayed with them, and departed. The next time I visited the neighborhood, I called at the same house, when a young woman informed me, that when I was there before, she had determined to take her life the next day; but that my visit proved the means of discovering to her the dreadful nature of sin, and the awful consequences of taking a leap into eternity, by unlawful means. The same person is now a hopeful convert, and a living monument of God's mercy. "In the morning sow thy seed, and in the evening withhold not thy hand, for thou knowest not which shall prosper, this or that." I view God's mercies with pleasure and astonishment, and with courage travel on.

Yours in the peaceful labour of the Gospel, O. W.

Exeter Circuit, Me. May 2, 1825,

TALLAHASSEE—IN FLORIDA.

This place, which has been selected as the seat of Government in Florida, is situated on a beautiful and commanding eminence, about 18 miles north of St. Marks, in the bosom of a fertile and picturesque country. The first number of a new paper, published in this young capital contains the following account of the antiquities of the country.

This country, notwithstanding its singular beauty and fertility, becomes more interesting, from the indubitable evidence of its having been once densely populated by a civilized race of men. Almost every eminence is capped with ancient fortifications, which appear regular, and some of them substantially formed. At Fort St. Lewis, about two miles west of Tallahassee, have been found remnants of iron cannon, spikes, hinges, locks, &c. which are evidently of Spanish manufacture, and which have not been much injured by the rust.

Within the principal fort, for the outworks seem to have been numerous and extensive, are the ruins of two brick edifices one was about sixty feet by forty, the other about thirty by twenty. These are in total ruins and nothing but a mound appears where the walls stood, composed wholly of broken bricks, which had been composed of a coarse, sandy clay, and burned in the modern fashion. Yet on the very walls of these buildings are oaks, eighteen inches in diameter. On the same hill, and in fact within the outworks of this fort, are to be seen grape arbours in parallel lines, which still maintain their pristine regularity.

Bricks seem to have been in general use, for they have been discovered in several places by digging a little below the surface of the earth. Within the town of Tallahassee some were dug up, having a substance adhering to them resembling lime mortar. But on the hill, about half a mile south east of the Capitol, are to be seen the greatest proof of a dense population. On this hill are to be seen streets or roads running nearly at right angles, at such distances as demonstrate the former existence of a pretty large town. The shade trees of the former inhabitants still remain, and are generally of live oak and near which may be discovered grape arbours of more or less regularity. In several instances we discovered a species of the plumb tree.

There has been much speculation and inquiry concerning the former inhabitants of this country, who they were and at what time they flourished. No records are within our reach, and the Spanish inhabitants at the extremes of the Territory, had no knowledge of this country, much less of the people who once lived here, but having long since disappeared. Some, however, say that records of the fact do exist at Havana, and that measures have been taken to obtain them—that Leon was the adventurer, who led a colony hither but the precious metals of South America and Mexico so occupied the attention of the Spanish Government, that this infant colony was suffered to fall a prey to the Indians.

The traditionary accounts of the Indians are very plausible, and are corroborated by many existing and circumstantial facts.—They claimed this country, at their late treaty at St. Augustine, as belonging to them by right of conquest, achieved by their ancestors. They represent, that it was once densely populated by a race of white men, who settled in this country, and incorporated themselves with the Yamassee Indians. That the Yamassees adopted their habits, and became Christians, but ceased to be fighting men. That this people had fine houses, carriages, herds of cattle, &c. and made wide roads and bridges over rivers and streams of water. That they also had many forts and big guns. At this time the Creek Indians made frequent attacks upon them, but were generally unsuccessful, as they then fought with bows and spears only, for they had not yet learned the use of the rifle. At length, after losing many warriors, they associated with themselves all the tribes between Georgia and the Mississippi, with many others far in the north, and came down unexpectedly, into this country. The white inhabitants generally fled to their forts, while most of the Yamassees fell into their hands. The men were put to death but the women and children were carried into captivity.

They carried universal desolation over the face of the country, as the surest method of reducing the fortified places. They had made many attempts, to storm these and bound thick pieces of wood before their persons, as a protection from the bullets, but the big guns broke their defences in pieces, and destroyed their warriors. At length famine & war destroyed all, save the garrison in fort St. Lewis. This, after resisting every diversity of attack, was at last abandoned and destroyed, and the garrison retired to a considerable fort, near the mouth of the Okelockoney, where was afterwards fought a great and decisive battle, which made the Creeks masters of the country.

The Indians designed, when they undertook to possess themselves of the country, to settle and reside here. But, as they expressed it, they were too foolish, and had rendered it uninhabitable. They had destroyed the houses, and there was no wood to build others. They had destroyed or consumed the domestic animals, and there was no game to subsist them. They were therefore, obliged to retire from the scenes of their own desolation, a small part, west of the Apalachacola river, and the others to their own country.

Many of the leading statements in the foregoing account, are strongly corroborated by circumstances and facts, within the knowledge of many Americans. This is said to be the country of the ancient Yamassees, and it is a fact that the Creeks have held a slave race, descended from the Yamassee nation, which has but recently been incorporated with their tribe. It is also a fact that forts were very numerous, and that Fort St. Lewis, bears evident marks of having been destroyed by the whites, from the mutilated appearance of the cannon which must have been broken by sledge hammers. There is also said to be a very considerable fortification in the neighbourhood of the Okelockoney. From the growth of the forest trees, it must have been about two hundred years since the country was laid waste.

HYPOCRISY.

Zeal and forwardness in the cause of God and for the reformation of his worship, will not clear a man from the danger of hypocrisy. Jehu was a zealous reformer, and yet but a painted sepulchre. In the year 1549, reformation grew so much in reputation even among the nobles and gentry of Germany, that many of them caused these five letters, *V. D. M. I. Ae.* being the initial letters of these words, "*Verbum Domini Manet In Aeternum:* (that is,) *The word of the Lord abideth forever*," to be wrought or embroidered; or set in plates, some upon their cloaks, and others upon the sleeves of their garments; to show to all the world, (saith my author) that, forsaking all Popish traditions, they would cleave to the pure doctrine, and discipline of the eternal Word.

And no doubt they would have been as good as their promise, if what was embroidered on their cloaks, had been engraven on their hearts. But come, see my zeal, mars all.

"The times under Dioclesian were Pagan; under Constantine, Christian; under Constantius, Arian; under Julian, Apostate; and under Jovian, Christian again. And all this within the space of seventy years, the age of one man. O what shifting and shuffling was there among the men of that generation! The changes of weather show the unsoundness of men's bodies, and the changes of times, the unsoundness of their souls."

A young lady who had taken offence at a pious individual, for his willingness to promote the cause of his master, expressed her disapprobation of his conduct by saying "they are not all like him; for there is a Mr. ———, who is a very pious, excellent man; I was with him six weeks, and he never introduced the subject of religion!"

CLERICAL ANECDOTES.

I have observed, (says Bunyan,) that a word cast in by the by, has done more execution in a sermon, than all that was spoken besides: sometimes also when I have thought I did no good, then I did the most of all; and at other times when I thought I should catch them, I fished for nothing.

Wise reply of a pious Archbishop.—When Archbishop Leighton was asked why he did not preach on the political sentiments of the times, as all the rest of his brethren did, he answered, "That if all the rest of his brethren preached on *time*, then surely one poor brother might preach on *eternity*."

The venerable missionary, Elliot, when he came into the company of his brethren in the ministry, before he had sat long, used to say, "Brethren, the Lord Jesus takes much notice of what is said and done among his ministers, when they are together."

POCKET BOOK LOST.

LOST between McNiel's, in Whitesborough, and the village of Utica, a Black Leather Pocket Book, containing 7 or 8 dollars in money, and a receipt from a Mr. Smith, of the amount of 20 dollars, and also a few bills of goods. The finder will be liberally rewarded by leaving the same at Mairs & Brown's Tin Factory. Utica, June 11, 1825. 3w0

UTICA ACADEMY.

THE next Term of this Academy will commence on the 7th of February next, under the care and instruction of Mr. D. Prentiss.

The Trustees, anxious to render the Academy valuable and useful, have availed themselves of the opportunity to obtain the services of this gentleman, who comes recommended by the advantages of much experience, ample qualifications, and unusual success. He has for several years presided over the Academy at Oxford in Chenango County, where his talents, assiduity and vigilance contributed essentially to its eminence and usefulness.

The Trustees of Utica Academy, aware of its importance, feel a deep solicitude to give it elevation and make it worthy the attention and patronage of those who are charged with the care of the education of children and youth, and confidently hope by the labours of the present preceptor, and increased attention on their part to attain those important objects.

All the branches of learning usually taught in Academies will be taught in this; and on terms as reasonable as to tuition.

An accomplished gentleman will be employed to instruct in French, if a sufficient number of pupils should wish to attend to that Language.

The Trustees respectfully invite attention to this institution, and trust that all reasonable expectations of success and advancement will be fully realized.

ERASTUS CLARK,
EBEN'R B. SHERMAN,
THOMAS WALKER,
THOMAS SKINNER,
WM. H. MAYNARD,
EZEKIEL BACON,
WILLIAM WILLIAMS,
SAMUEL STOCKING,
MONTGOMERY HUNT,
THO'S H. HUBBARD,
JOHN C. DEVEREUX,
SAMUEL C. AIKIN,
HENRY ANTHON.

Utica, January 26, 1825. 31

UTICA
Looking-Glass Factory.

WELLS M. GAYLORD,

RESPECTFULLY informs the public that he has taken a building on Franklin street, where he manufactures all kinds of Gilt and Mahogany framed Looking-Glasses, which may be had, wholesale and retail, at the store of WILLIAM CLARKE, opposite the Ontario Branch Bank, Genesee street, in a great variety of sizes, of the newest pattern, and at the New York and Albany prices.

Also, all kinds of Paintings, Prints, and Ladies' Needle Work, framed in superior style Bed and window Cornices made to any pattern. Damaged Looking-Glass Plates re-silvered.—Old Frames re-gilt, and every kind of ornamental gilding done in the best manner and on the most reasonable terms. Likewise, Maps strained, varnished, and mounted on rollers.

All orders left with William Clarke, or with the subscriber, will be thankfully received and promptly attended to.

February 7th, 1825. 1y32

45 Hhds. Molasses,

JUST receiving and for sale by
J. C. HASTINGS & CO.
84, Genesee-st.

April 19, 1825.

M. HITCHCOCK, has constantly on hand, a large assortment of *Drugs and Medicine, Dye Woods and Dye Stuff, Paints and Oil, Liquors and Groceries:* Wholesale and Retail. Feb. 3d, 1824. 3—tf.

JUST received and for sale by MERRELL & HASTINGS,—No. 40, Genesee street,

Four sermons on the
DOCTRINE OF THE ATONEMENT,
By NATHAN S. BEMAN, Pastor of the Presbyterian Church in Troy. Price in boards, 50 cents—bound, 75 cents.

ALSO,—Memoir of CATHARINE BROWN, Price 62 1-2 cents.

MEXICO ACADEMY.

THE next term will commence on the 18th inst. under the superintendence of Mr. TERTIUS D. SOUTHWORTH, a gentleman competent to teach the branches usually taught in Academies. The terms of tuition, are as follows:

For Latin, Greek, and the higher branches of Mathematics, $4 00
For English Studies. 3 00

The Trustees flatter themselves that as they will make all the exertions in their power, for the benefit of the institution, the reasonable expectations of Parents and Guardians, will not be disappointed.

Board from 8 to 12 shilling per week. Books and Stationary, furnished at the Book Store Prices.

By order of the Board of Trustees,
J. M. FRISBIE, *Sec'y.*

May 12, 1825. tf 47

NOTICE
TO MANUFACTURERS OF SCYTHES.

THE subscribers have now on hand, in addition to their usual assortment of IRON & STEEL,

40 Tons, new and old Sable Russia Iron.
5 — German Steel (best quality.)

for sale at the New York prices; with the addition of transportation only.

H. & S. STAFFORD.

Utica, 20th Jan. 1825.

TERMS OF THE WESTERN RECORDER.

I. The WESTERN RECORDER will be issued on Tuesday of each week, commencing with the first Tuesday in January, 1825.

II. It will be put to subscribers at Two Dollars and fifty Cents if paid in advance; or Three Dollars if paid at the end of the year.

III. Persons becoming responsible for more than six copies and less than ten, will be allowed a discount of fifteen per cent., for ten copies or more, a discount of twenty per cent. Individuals forming themselves into companies of ten will thus reduce the price in advance to Two Dollars.

IV. No subscription will be received for a less term than one year.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.

MERRELL & HASTINGS, *Publishers*